evolve a simple Hindustani free of both Sanskrit and Persian elaborations as an all-Indian idiom must have profound effects in the future.

The worst result of the Anglicising of Indian education has been the production of a large number of half-educated clerks to whom education has been merely a means to a Government job. Indian universities have been divorced from their real function of research and culture and made into forcing-houses and machines. It is true that such universities as Calcutta and Allahabad —to mention but two—are producing men of great talent, but the great mass of educational establishments tend to be philistine and not even up-to-date. I have been told of many lecturers who have never revised the notes which they drone out to generations of bored students. There is a terrible amount of learning by rote. The tutorial system is still undeveloped. Large classes and tired teachers have done great harm. On the whole, there is a lack of co-operation between teacher and taught. It is tragic that in a country where traditionally education has been an intimate relation between *guru* and *chela*> mass production in education has been the order of the day. Mayhew describes the traditional scheme of education as lofty and inspiring, resembling in some respects the educational dreams of Plato. From the age of eight a Brahmin boy had to pass fourteen years away from home under a *guru.* This ideal has been revived at Hardwar by the Arya Samaj. This *Gurukul* is a most impressive institution. I was told there of one youth who had written a thesis on a modern economic s^Jbject in Sanskrit. This had been translated into German and gained him a Ph.D. at, I think, Heidelberg. (This was in pre-Hitler days!) There are beginning to be many exponents of progressive education. I was greatly impressed by Mr. Nanabhai, who conducts an educational experiment on the most progressive lines in